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The Liberal

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The Peoples Church

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DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH

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"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

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"Life is a quarry, out of which we are to mold and chisel and complete a character.—Goethe.

THE LIBERAL

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

Vol. 1 Chicago, Illinois, February, 1925 No. 11

"MAJOR AND MINOR CHRISTIANITY"

By Dr. Albert C. Dieffenbach, Editor, The Christian Register.
Delivered in The Peoples Church, Sunday, January 25th.
Stenographically Reported.

DR. BRADLEY:

I am very happy this morning because for the first time in four years I am going to hear someone else preach a sermon.

Now the speaker of the morning whom I have invited to come all the way from Boston to preach has many distinctions. If I were to take up your time and his by enumerating them, it would be a very inconsiderate thing for me to do.

I am delighted this morning that such a large audience as this, is present to hear the guest preacher of the morning.

Dr. Albert C. Dieffenbach was for ten years Pastor of one of the large churches of Pittsburgh, and he went from Pittsburgh to the First Unitarian Church of Hartford, Connecticut, and seven years ago was elected as the Editor of The Christian Register, a weekly religious journal of the free churches that is over one hundred years old and is the pioneer liberal religious journal of America, and I think the best religious journal published in the United States. I have read it devotedly for a great many years.

Dr. Dieffenbach,—to show you somewhat of the character and temperament of the man—has never broken his contact with his educational life in that great University in Baltimore, John Hopkins. Dr. Dieffenbach has the distinction of being the national president of his fraternity, the Phi Kappa Sigma Fraternity, and this morning there is a tribute being paid Dr. Dieffenbach; the chapters of the Northwestern University, the University of Chicago, Armour Institute of Technology, and the Chicago Alumni, are attending in a body, and I, as Pastor of the Church, welcome you to the service.

Now, Doctor, I have said about all that is necessary, and you will find that you are going to speak to the finest audience in America.

I love them. For thirteen years I have been talking to them, and in those thirteen years I have missed just two Sundays from this pulpit, and in those thirteen years we have only had five other speakers on this platform; one was Sir Herbert Tree of England, the Honorable T. P. O'Connor, Prof. George B. Foster of the University of Chicago, Mr. Horace J. Bridges, Lecturer of the Chicago Ethical Society, and Mr. Abel L. Allen; and now we can add to that list a name which will add luster, Doctor Albert C. Dieffenbach of Boston.

DR. DIEFFENBACH:

"In a man's life, my friends, there are rare moments when he feels himself caught up into a higher altitude where he is divested of his individual personality and led by a power not his own. I never have misgivings about the ready word, and at this moment I am not in the least disconcerted about my ability to speak to you. I am, however, lifted up above myself by the creative atmosphere of this audience and by the inspired leadership of your distinguished Minister, and I make bold at the very beginning to say that our service of worship and meditation together will not be carried on in vain, for infinitely more important

than the preacher is the congregation, and greater even than the congregation is that mystic and subtle and invincible something which we call the very spirit of religion, which comes direct from God, and that, my friends, is here, and every one of us in this mighty audience feels it, and every one of us in this mighty audience is quickened by it, and everyone of us, I pray, when he or she passes over the threshold into the highway of life will do so as a renewed and revivified being to carry on the larger business of our individual and our common life.

I do come from Boston, and I come with something more than a New England provincial spirit, of which we are sometimes suspected, for I have been disciplined, I have been deepened, I have been broadened in the self-same faith by which you have also been nurtured and reared up to your noble stature. You and I, all of us together, are one, speaking by the same Spirit, the same language, for the same purpose, ultimately to come to the same destiny, to bring us to what we religionists call "the everlasting kingdom of God."

I shall never forget my unprecedented experience when I listened to Doctor Bradley himself, a representative of you his people, as he told of your satisfaction in joining our great communion. I shall never forget with what an exalted and empowering sense I went out of Tremont Temple in Boston, last May, saying to myself that in my memory no such person had entered our fellowship and no such living impulse had come to me for the progress and propagation of our great faith. It made the heart leap of all of our brethren to learn of the admission to spiritual kinship of this Peoples Church of Chicago and its minister. My friends, by that action you were not bound into a sect. You were admitted into a fellowship. No one asked you to come and bow your knee before any authority of man or book. We asked you with heartiness and with sincerity and with intelligence to come in perfect freedom, and to exercise to the uttermost all of your faculties in order that we together might be increased in numbers and in power to do God's work in the world.

I bring you a token, "God bless you," from all the people of our great and distinguished calling.

It is because we have a peculiar sense of the greatness of religion that I am interested this morning in speaking to you upon its larger implications.

Do you remember reading in the Book of Judges at a time when the Hebrew people had almost gone to pot through their intense and narrow nationalism, that "in the days of Shamgar the highways of the city were unoccupied and the people walked in the by-ways?" Have you ever thought of the influence of the littleness of the nation upon the character of every member of the nation? And, by contrast, have you ever felt the importance of not keeping your religion sequestered in the by-ways, and by coming out into the highways where the traffic is, and taking a place with the other great enterprises of mankind, social, political, economic, industrial and international, making the church commensurate in its dignity and all-important saving power with these other institutions of society, which frequently have been unguided or misguided, as we lately learned. That is my theme this morning, "Major and Minor Christianity," with the emphasis, not in disparagement of the minor, but upon the major things, suited to those who have reasoned up to the stature of full-grown men and women.

I have a profound respect for all religions, and I insist that when I respect other religions, people of other religions must also respect mine. I believe in the doctrine "to let live," but I also insist on the right to live. I must be unmolested in the propagation of my gospel in the spirit of love as I also grant to other men the utmost freedom to propagate their gospel.

Charles Spurgeon was among the great spiritual geniuses of his day. You know what a master preacher and spiritual guide he was. Charles Spurgeon spoke to multitudes. His personal religion was great of its kind, but of Spurgeon it must be said that the only large social expression of his religion was an orphanage built in his own life-time and bearing his own name. While he was preaching—and I speak in memorial reverence—his gospel in behalf of personal piety and domestic virtue, which indeed is the foundation of all living, forces among the nations were placed in action which were largely unresisted, forces which he rarely, if ever, referred to, much less counteracted, so that the great heedless world went on in the highway of life until the cataclysm came in 1914. And on the battle-fields of Flanders in a single hour more orprans were made than the Spurgeon orphanage could take care of in one hundred years.

Spurgeon had been reared and nurtured in the ways of minor religion, while the world can only be saved by major religion.

Catastrophe was inevitable. Yet everything was lovely and quiet in the sequestered by-ways. There are still churches which never get beyond individual virtue and piety. Such things are good, but they are only the beginning. We want to know the greater problems and the larger wisdom. The highways are still full of evil, and the religion of the by-ways is inadequate to take care of them. We especially are called to do that mighty task.

Let me guard against any misapprehension in what I have said about Spurgeon. I have praised his name. I feel very much about Spurgeon as the great liberal of his own day did, James Martineau; Martineau was almost at the opposite pole from the doctrinal stand that Spurgeon took. And yet it was a habit of Martineau, the great Unitarian theologian, to go to Spurgeon's church on Sunday evenings. Someone remarked to him, "Dr. Martineau, why do you go to hear Dr. Spurgeon preach? You don't believe in Spurgeon's doctrines?" "Ah" said the great scholar, in that quiet and calm way of his, "I don't but Spurgeon does." There is power, almost inexhaustible power, in sincerity and integrity. No man can rightly claim to be a liberal who is contemptuous of the honest faith of any honest man, although he may, indeed he ought to move heaven and earth to lead that man out in what he conceives to be the true and liberal way.

The world needs, does it not, a major religion? And we may not even limit it to the name Christian lest it be misunderstood, though it will be, of course, the more Christian because universal.

What kind of world is this in the year 1925? I will tell you the kind of world it is despite the assertion that is frequently made that the world went through dreadful carnage and gained nothing thereby. We gained marvelous things that can never be lost if we are wise. I think, for example, of the changed attitude that everyone of us here has taken toward the world we live in. We are very different, every one who has been alive in the past decade is different. We have, first of all, the theory, re-confirmed and indelibly written into our beings, that people are prior to and superior to governments; that people are not creatures, but creators of governments, and that emperors and kings and presidents and congressmen and mayors and councilmen—that they are all not our masters but our servants. That is a major spiritual truth.

Let me tell you how true this gain is in a graphic way. If you spread upon the wall a map embracing the whole of this world of ours as it was in 1776 and indicate despotism by black there would be in Europe four infinitesimal white specks, the free cities of Venice and Genoa and the republics of Switzerland and the Netherlands, and on this side, along our Atlantic seaboard, there would appear on the map a white stocking-like

strip made by our Colonial forebears, who loved liberty more than they feared death. And even in 1914, we still largely accepted the government of the world by kings and emperors, czars and kaisers.

What is it like, this map of ours, in 1925? There is not,—to make my illustration short,—there is not a black blotch upon the face of the earth. All autocracies, in form and in essentials also, have gone. Germany has gone; Russia has gone; Austria has gone; China has gone; Japan also has learned the new fashion. They have all gone. And each vies with the other in declaring that the new order of mankind is the supremacy and the priority of the people in the government of the world. This is such a marvelous gain as to be almost incomprehensible.

What I have said is tested by historical standards, my friends; and what caused it? The religion that you and I are celebrating here this morning caused it. Religion did it, religion, the greatest force of the ages, and especially in the sixteenth century, when it overran the whole civilized world and began a new era. It took four hundred years to bring this progress, so that we have the undisputed principle of the supreme rule of the people.

Another thing we have gained. We now believe, as we did not believe before, the doctrine of the equality of men and of nations. Once we did not think that Czecho-Slovakia, for example, was as great in its national rights as the British Empire, precisely as once we did not think that Rhode Island was as great as the Empire State of New York. The world insists upon the equal rights of small and great, and we are struggling to make it a fact in every disputed case in world relations.

And, third, we have reorganized the world not on the old basis of mutual suspicion leading to war, but rather on the new basis of mutual trust leading to peace. We have said, and our President but yesterday said, "We must end war. We must stand together in a great World Court to promote what is in the hearts of the people in all the nations of the world." Militarism is a cursed thing, and by the might of right it will be done away.

In the next place we have a new idea in the field of industry and daily labor. How wonderfully it has come about. And you have it illustrated here in Chicago, as I have seen it, even better than in older communities where customs change very slowly. The idea is that the man who labors is not less than the man who employs labor; a man is a man; a man is a man as much at his bench as in his pew, as much in the shop as in the polling booth.

Before I started on my journey I read a manuscript for THE CHRISTIAN REGISTER, an interview with the great new leader of the Labor movement, William Green,—and by the way, Mr. Green is a churchman, a man of great force. He says in effect that Labor must attain its objects not for Labor's sake; every acquisition of new power and other benefit must be conceived only in terms of the well-being of the whole. That is the new day. That is major religion.

Fifth, crowning these other gains we have made, is the earnest application of the principle we call "Christian" which transforms authority, bondage, and lordship into freedom, fellowship and co-operation

This is our new world. And every one of us has the new spirit. No one can doubt that we live in a larger and a greater universe.

Now, religion has a mighty task, my friends. Dr. Harry Emerson Fosdick gave us a warning during the war, and the warning was in this figure: "You cannot build a forty-story business block on the old three-story foundation." We must lay broader, deeper, stronger personal, social, and spiritual foundations. Religion must do that greatest task. Is she doing it?

Great changes have come in religious ideas and experience. Here is Bertrand Russell, for example,

telling us that religion was all right for ignorant folks, both men and women; it was all right for the fishermen of Brittany; it was all right for the peasant farmers of Russia, but for us who belong to an industrial and intelligent civilization it is a superfluity and a superstition. The fishermen of Brittany, said he, are profoundly religious because they depend upon what they believe are the divine elements that play upon the mighty waters, and they praise God in order that He may be propitiated and that He may bring about a calm, and thus insure a great draft. And the farmers who desire fertility of the soil and favorable seasons with fruitfulness, they look to God for help. But that is all changed, said Russell. Nobody of intelligence prays for calm seas, nobody prays for fertile lands. Nobody of good sense today prays for those things. They have all been taken out of the realm of ignorance and mystery. We know meteorology today. We know causes and effects, and we do not deal with nature religiously because we know how to deal with it scientifically, without misgiving and heartbreak. Religion has more important duties.

If today we know the things in the world order that we cannot change, we know also what we can change, and that is more important. We know there are human agencies and that they cut more figure in an industrial day than the forces of nature; and we know that the religion which we call Major Religion is concerned in changing the wills of men and directing the human forces that must play equitably in the social and economic order. Those are the things which interest us, and they demand a greater religion than that of our fathers.

Let me illustrate. You remember the investigation of the twelve-hour day in the steel industry in Pittsburgh. And do you know who headed that industry? A man of prayer. But he did not pray only about a great human social need, my friends. He went into the steel industry with scientific ken, and he went among the people who were the subjects of the twelve-hour day order that had grown up in the years. No one in particular was to blame. It was an iniquity of society in which we all have a part and to which we all have contributed. To one house he went during the strike, the house of a good man who went to church, and he said, "Why are you striking? Do you want more wages?" The man said, "No." "Do you insist upon being unionized?" "That is not so important." "Then why are you striking against the twelve-hour day?" The worker said, "Two weeks ago my elder daughter, Mary, fourteen years old, died. And we went out to the cemetery, and as they lowered all that was mortal of that child, I thought; I thought without bitterness, but I thought! I never knew my own child. Before she was about in the morning for school, I was off to the mill, and generally before I got home at night she had gone to bed. I never knew that child. And there at that grave I resolved that I would get acquainted with her younger sister, Elizabeth. So, I am striking. I am striking in order that I may become acquainted with my remaining daughter."

That, my friends, is what a bishop, Francis J. McConnell, did, and that is the meaning of major religion as applied to the changing of human agencies. None other than President Harding heard that story and he called to his table in the White House the leaders in the steel industry. With characteristic beneficence he said, "Gentlemen, this cannot go on. This is a disservice to our land and our nation." And the steel industry, headed by Judge Gary himself, said, "Mr. President, you are right. It shall be changed." And the conditions have been changed. The twelve-hour day is gone!

That is an example, my friends, of Major Religion in industry.

And what about the Church? What is the condition of organized

religion today? It is a condition crying for reformation.

I have had some small part, and effectual too, I trust, in bringing first to the ears and hearts of the people of this country the meaning and menace of Fundamentalism, and, on the other hand, I have proclaimed a kind of religion fit for thinking people. Nine-tenths of the people of so-called Protestantism are still under bonds of authority. I speak the truth in love. Exactly the same kind of bonds, with other names, as the bonds of authority which control our friends of the Roman Catholic Church. I respect any man who in season and out of season, and through and through, is consistent with the principles that he espouses, as one must respect the consistencies of the Roman Catholic Church, though we profoundly oppose that church's doctrines. But what, I ask, shall we say of a church called Protestant calling itself free which for four hundred years has not been true to its name, and has merely substituted a book as its infallible and authoritative guide for the Church and its Pope? All through these four hundred years this has been the case, and today it remains a fact that there are not twelve leaders in the orthodoxies of Protestantism who would dare to speak the pure Protestant word that was enunciated first by Jesus Christ, and in the sixteenth century by Martin Luther, and today by us of the free churches, because if he did so he would be hurled out for his heresy.

A major religious obligation is freedom. We must free the Church absolutely. I do not mean partially free. You cannot be partially free. Brand Whitlock tells us when you begin to define freedom you limit it, and when you limit freedom, it is no longer freedom. Freedom is a perfect thing, and it must be one hundred per cent freedom or it is not freedom at all. And when we get it as a mighty host let us go out and proclaim it. Religion can only prosper and multiply in this major fulfillment. That is why I, as a liberal, am a foe of any force which binds the mind and the heart and the soul of my kindred, for I know the only way that man can attain to the full stature that belongs to the sons and daughters of God is to be perfectly free. One is sovereign of his soul, or one is not a major Christian.

And what shall we say of the realm of education? Major Christianity has nothing but contempt for that phrase, "an aristocracy of brains," that means only the few and select shall go to college. Not at all. In a democracy every man has a part in the government, and because he has he ought to have the utmost discipline to make himself effectual. Not to close the doors or narrow them, but to open them and widen them is the spirit of Major Religion in education.

Listen to what President MacCracken of Vassar College, and a great Liberal, says: "The colleges and universities of this country must put as the first plank in their platforms the recognition of the right of the people of the Republic to participate in the social and cultural privileges of university life." That is the spirit that we want at this present time.

My neighbor in an adjoining pew in the first Parish in Cambridge, Charles W. Eliot, said recently, when this problem of closing up against the great influx of students was much discussed throughout the land, that what is needed is "not restriction of enrollment, but increase of endowment." That is the Liberal principle.

In all things that we do, my friends, we want to attain to the highest rank of character and power. In the making of manhood and womanhood, you and I are members of a church which is everlastingly growing, as your Minister so beautifully spoke of it this morning. And what kind of people are we? Why do you find it congenial to listen to the ministry of this church? It is because of the type of character you are. There are varieties of religious types. I shall prove in

some degree by other words than ours, that our religion does produce a higher type. In a remarkable book only now off the Scribner press, "The Character of Races," written by Ellsworth Huntington of Yale University, we have a study of the eminent men of this country. He finds that using "Who's Who in America for 1922-23" as a basis of eminence, only one of a total of forty-eight thousand unskilled laborers produced an eminent son; that this number of skilled laborers produced thirty eminent sons; forty-eight thousand farmers, seventy eminent sons; business men, six hundred, professional men, excepting ministers of religion, one thousand and thirty-five; and ministers—forty-eight thousand ministers produced twenty-four hundred eminent sons, included in "Who's Who in America" for 1922-23.

The author then compares the ministers of the various denominations. Remember, he is not of the so-called Liberal household. He is a member, I think, of the Congregational Church. One hundred was his unit. One hundred Methodist ministers, that is, fathers, produced one eminent son; 100 Baptist ministers 2 3-10 sons; Universalist, 7 sons; Presbyterian, 9 sons; Episcopalians, 11 7-10 sons; Congregationalists, 12 1-2 sons; 100 Unitarian,—or Liberal, which is their other name,—15 sons. Why do we surpass all the rest? And what does this signify from the standpoint of the scientist, in his study of selection? It signifies, the author says, that the elements in the selection of people of unusual power are independence, thoughtfulness, economic comfort, education, and religious training,—all such factors as you continually insist upon in your church.

Yes, there are people like yourself, myself, who are willing to take as free men, the pains and the hazards, the joy and the power, to be our own selves, to work by our own power under God, and to attain and serve.

It is not necessary for one to be wise or great in order to be a Liberal. It is only necessary that one be free and teachable and determined, and with those characteristics we are all members of this one great church. We are all kindred.

A friend of mine, a minister, tells me he was walking along one of the cross-town streets of New York, with Charles Kellogg, the bird man, who is also a wizard with the insects of the fields and the woods. Suddenly, in the din of the city traffic, clanging gongs, shuffling feet, and chattering voices, Kellogg said to my friend, "Do you hear a cricket chirping?" "Are you joking?" was the reply. And Kellogg said, "Not at all." And he walked straight, fifty feet, and stepped below the level of the sidewalk to the ledge of a little bake-shop window, and there was his cricket chirping its heart away. The preacher was agape, and Kellogg was amused. With that, they were back in the traffic again. Kellogg said he would do something better. People were coming and going. He took from his waist-coat pocket our smallest coin, a ten-cent piece. He quietly dropped it to the sidewalk, and instantly, for twenty feet about, the people stopped and turned and looked whence the tinkling sound came. My friend waited. Kellogg smiled and said, "I will preach you a sermon in eight words as good as any eight thousand that you ever inflicted upon a long-suffering congregation:-

"YOU HEAR WHAT YOU ARE TRAINED TO HEAR."

By this token, we also see what we are trained to see; we feel what we are trained to feel; we think what we are trained to think; and we are what we are trained to be. In this your fellowship you are trained to be an integral part of the larger liberal church. You are trained to hear the Majors in religion, and you go on henceforth, forever, to establish the Kingdom of Truth and Love in the hearts of all the people and all the nations of the earth.

"THE RELIGION OF ABRAHAM LINCOLN"

A Sermon by Dr. Bradley Delivered Feb. 8th in The Peoples Church. Stenographically Reported.

I think I am reasonably safe in assuming that no character, with the possible exception of Jesus presents such a challenge, a challenge of interpretation and analysis, a challenge of explanation, as does the character and personality of Abraham Lincoln. And it would be rather presumptuous for me, I think, if I felt that this morning it would be possible for me with my limitations, both of the knowledge of Lincoln and of the period in which he moved upon the stage of the American Republic—for I was born long after that period in which he moved upon the stage of the American Republic—for I was born long after that period had passed away—that it would be utterly absurd for me to try and add anything to the interpretation or by way of explanation of the paramount and transcendent characteristics of the man whose memory we honor at this service this morning.

Lincoln is a great deal like the sky,—it all depends for its immensity and its coloration largely upon the angle of vision by which one looks at the sky. No two people see the same sun-set; no two people see the same beauty of the stars; no two people ever see or are ever impressed by the same mellowness of the moon-light. All of us experience distinct and decisive reactions, depending upon the angle of our vision.

There is something about the character of men like Homer and Shakespeare and Dante, probably the three greatest geniuses from the standpoint of literary expression that any race or any literature has produced. There is something about the spaciousness, the immensity, the height and depth and breadth of such lives that it is almost impossible to get a comprehensive view of their careers and the contributions which they have made which is at all satisfying to the student and to the one who really wants to know.

History has had comparatively few universal characters. The personalities that possess the element of universality are very few, as you will discover if you try to penetrate into the past development of the race. Only a few who saw beyond the confines of the limitations of race and color; only a few who dreamed, not of the possibilities of a state of society that should so co-ordinate and become so cohesive in its development that all the different grades could all be levelled to one standard of social expression.

No student of sociology or the science of sociology accepts or can accept any such theory of absurdity, but I am speaking of the type of mind that has so increased its consciousness of human value that that mind had a warmth of understanding and a sympathy of universal interest that touched every condition of human society. The really worldly minded men of human history have been very few. Those great dynamic personalities that crowd their way into the history of Europe, all of them, I think you will agree with me, had this element of racial and national locativeness as a part of their philosophy of society. But it remained for a few world minds who were saturated with the consciousness of world-need, who were bigger even through their manifestation of patriotism than the narrow boundary lines of any one country, but who had a consciousness of universal need and a sense of the universe itself that delegated them to the rank of immortal genius.

Shakespeare was one of them. Shakespeare does not belong to England. Shakespeare is not the especial property of the English-speaking world. I have seen

Shakespeare produced in the German language most acceptably, and he has been translated into almost every known tongue of the world, and when he is interpreted in the language of the people, even the peasants upon the steppes of Russia we discover that Shakespeare possesses the element of the universal, and his immortality is largely the immortality of the universal.

No man yet has impressed and implanted himself upon human history in a way that the world wants to erect to him a monument of tribute as to his genius and his contribution who was locative, narrow and provincial, either in politics or religion. In the world of religion the great Luther and the immortal Wesley. Luther never left his own church, and John Wesley died a member of the Anglican body in England. These men became universal. It was the immortality of the universal, the cosmic, that sensitized their offerings and revealed the range of their genius.

The same thing is true of Homer; the same thing is true of Dante; the same thing is true of Tolstoy. I believe as much as I believe I am standing here that the two greatest Christians the world has ever produced have been Count Leo Tolstoy of Russia and Gandhi of India. These two men both represent the universal in the range of religion.

And where can you find a more magnificent example than in the life and personality of Jesus himself, for he reaches the climax of that attitude when he says with all the essence of true humility:

"And I, if I be lifted up will draw all men unto me."

And "Go ye into all the world and preach the Gospel."

It was his sense of the universal that took Jesus out of the range of mere religious fanaticism and the location of the boundary lines of racialism and the mere formalities of Judaism, and took him away from the Jews, and took him away from Palestine; took him away from sects, and elevated him to the broad plateau of universal considerateness, and I maintain,—and I think I am justified and can be verified by those who have studied and analyzed the outstanding men of genius, that their contribution and the range of their genius is determined by the scope in which they look at life, and the problems that press against them always solved, with the idea in mind of their relationship to the universal structure of the human race.

You cannot put a flag around the heart of genius. For flags, no matter what flag, is quite broad enough to sufficiently infold the whole range of their genius and love.

It was true of Tolstoy, and we find its highest manifestation in the life and personality of Jesus.

Now, what can we say about Lincoln? What is there to be said, if we use this standard of measurement, of this character of Abraham Lincoln?

The years have a way about them, of bringing the element of mysticism or weaving the fabric of myth around the characters of the world's great, so that we have an ever lengthening shadow across the sun-dial of human history, that life becomes more or less obscure, and there is a tendency to lose that part of the personality which is best known by those who knew those who lived, best. There is a tendency, some sort of a tendency that seems to be the peculiar property of time of weaving all sorts of fables and folk-lore and unverifiable stories and all sorts of hear-says about the characters of the past. As the years come on these increase. All this is true of Abraham Lincoln. We are getting to a point where we are almost deifying Abraham Lincoln, making him almost a member of the gods.

Much as the character and personality and contribution of Abraham Lincoln entitle him to this position, we should not forget that this comes from a generation that did not know him and never saw him, and I would rather talk with an individual that has

known and seen Abraham Lincoln. I had within the last two weeks the opportunity of talking with a woman; I went to her home to see her in Southern Illinois. She is ninety-four years old. And she and her husband spent the evening with Mr. Lincoln and Mrs. Lincoln in their home in Springfield the night that Abraham Lincoln received the notification from the Wigwam Convention in Chicago that he had been nominated for the Presidency of the United States of America. This woman's husband was editor of a Springfield paper in whose office Mr. Lincoln was with a group of friends during the time that the convention was in session here in the city of Chicago.

I sat by the bedside of that ninety-four year old woman. We discussed together the things that she knew, intimately knew, without any possibility of a story. Her mind scintilated with all the brilliancy that so frequently becomes a part of maturity and age. And she remembered definitely and clearly things that happened in those years back yonder when she could not remember quite so well the things that happened the day before yesterday in her own home. There is something about Nature that is very kindly in its considerations of those conditions on the part of us when we get old and when the years begin to lengthen.

Well, now, what can we say about Lincon? Whatever else Lincoln was, those who know him best are ardent in their tribute that he was decidedly human. There was not about him anything of the superficial; there never was anything about him that bespoke the effort of making an impression. There never is about truly great people. Little people are the only kind of people that are always trying to impress you. Great people never do. They are delightfully unconcerned about what you are going to think about them. And Lincoln always had this attitude, for it was the attitude of genius, the attitude of greatness. It was simplicity.

I think one of the reasons why it is so difficult for us to analyze the character and personality of Lincoln is because of his simplicity. Lincoln was so simple, his wants were so few, his mental processes were so definite, his sense of morality so highly developed, in fact, he was the reincarnation of simplicity, and because he was he seems to be more unfathomable to those who try to dissect the elements of genius and take apart the elements of his personality and tell us something about what he was.

This is the thirteenth address which I have given on Abraham Lincoln here at our Church services. I want to say again what I have said at previous times. There s only one angle of the life of Lincoln that I want to talk to you about this morning, and that is the religion of Lincoln.

In these days we are not reading Carlyle I think quite as much as we ought. Thomas Carlyle tells us that the chief fact about any man is his religion.

I wonder if that is true?

Personally, I am inclined to think that it is. The chief fact about any man is his religion.

Now, that does not mean the chief fact about any man is the church that he might happen to belong to. It does not mean that at all. It does not mean the label he might happen to bear. But the chief fact about any man is his religion.

The context of that statement of Carlyle which I read a few days ago follows out the attitude of mind which Mr. Carlyle entertained throughout the whole subject of religion. Those who are familiar with Carlyle know what that attitude of mind is. But Mr. Carlyle brought out the idea when he said "the chief fact about any man is his religion" was that he implied that the man's moral emphasis in life and the influence which a man possesses in the world of moralities was the most important fact about the man; that it does not matter what my position might happen to be or yours, it does not make any differ-

ence how much money we might happen to have—I don't know about you. I know about myself, for I have none. Or how many factories we might happen to have, or how many bushels of wheat we might have happened to buy. It does not matter how many coal mines we might own. These are not the chief facts about us. The chief fact about any man and every man in this audience, and every man listening to WQJ this morning, the chief fact about you is the contribution which we are making to the moral world all about us. That is our chief fact.

Now, if we can take that fact a moment and apply that test to the character of Abraham Lincoln, what can we say about Abraham Lincoln's religion?

You know, my friends, the funny thing about this religion business about a man is this:-

I get the reaction here Sunday after Sunday preaching from this platform. I have had letters in the past two weeks from Spiritualists who hail me as a long-lost brother, and say "Why, we are glad to know that Spiritualism at last is coming into its own." I have had letters from Christian Scientists who have told me that the thing for me to do is to become a member of the Board of Lectureship of The Mother Church, The First Church of Christ, in Boston, and increase my influence to the nation; that my philosophy at heart was precisely that. Well, be that as it may, I have been accused of being most everything under the sun. How people get that idea, I don't know. But the little thing that just fits them is the little thing they anchor to. You will find that there is a group that has prepared pamphlets to prove that Shakespeare was a Roman Catholic. They quote from Shakespeare to prove that Shakespeare was a Roman Catholic. There is a pamphlet which proves that Shakespeare was a Spiritualist; and my atheist friends say that Shakespeare was an atheist.

And so it goes.

They did the same thing with Abraham Lincoln.

You ask some people what Lincoln's religion was, and some will say he was an atheist. Some will say he was a Unitarian. With some people that is almost as bad. They will say he was a Spiritualist. And every one of these people who talk about the religion of Lincoln have some little anchorage that they get to in some speech or something that Lincoln has used.

We all know that Lincoln was a mystic. Lincoln was a rational mystic. And if you are going to locate Lincoln's religion anywhere I think you ought to call Lincoln a rational mystic.

That is not a paradox.

I am anticipating now the reaction from some of my scientific minded friends who are always here or listening; the reaction from some of the scientific intellectual superiority complex is most amusing, because what does not appeal to their scientific minds is immediately pooh-poohed as being of no value. I sometimes feel that if you cannot state a thing in a formula, that if your thoughts do not indicate the work of the laboratory you have no offerings to make to human intelligence.

There is no greater fallacy known.

A man wrote me this week asking the question "Who made your God?" evidently having heard me in my sermon about God. He said "Who made your God?"

Well, I replied to that man in a little note, and I said this: "I can't answer the question 'who made my God,' because He is still in the process of making. My God is not yet completed, nor will He be until my range of understanding increases as the days and years go by. For every experience of life I get a larger God."

Well, I don't know how it will be. I assume it will be a little poser! But I said at the conclusion: "My dear friend: I can't tell you who made God, and I can't tell you who made man, but I do know this like W. C. Phelps recently wrote 'that man never made the stars.' "

There are a lot of people in this world who are trying to explain the mysteries and mysticism of things that have to do with spiritual realities, as though it was all created by the mind of man.

Show me a star that man ever made?

Professor Scott Nearing the other evening at the University of Chicago said a significant thing, when in the forum one of the students asked Professor Nearing why it was that many of the scientists were atheists, or, to be perhaps more correct, were agnostics. Professor Nearing's reply was that while that probably was true with some of the more materialistic scientists, such as chemistry and biology and that sort of thing, that it was invariably not true of the astronomers; that astronomers are always believers,—

That is a little too broad.

But that astronomers are usually believers in the reality of this fact of God.

I am trying to anticipate some more of my scientific minded friends. I like them. They check up on me at regular intervals and I appreciate it very much. But I just get a little weary at times of this eternal manifestation of what I choose to call trying to follow out the Freudian attitude. I think they have really an intellectual superiority complex. It has gone to their heads! And there are a lot of things which when they get into our heads have a terrible time getting down to our hearts. Religion is not a matter of the head so much. Not at all. Religion is pretty largely a matter of the heart.

So about this religion of Abraham Lincoln. What about it?

Now, the period between seven and twenty-one is the most important period in a boy's life. Between seven and twenty-one. Abraham Lincoln spent those years between seven and twenty-one in Spencer County, Indiana. His family had moved across from Kentucky and had gone into Spencer County, Indiana, a part of which is now Howard County, Indiana.

Abraham Lincoln's mother was a very unusual woman, as is invariably the mother of all great men. I think almost without exception it is quite possible to trace between genius the maternal influence on the spiritual and intelectual proclivities of the man of genius from the side of the mother. Our superiority of manhood for the future of America depends upon the kind of mothers America is going to produce.

And I sat the other evening in a certain place in this city with my wife and a friend of mine, and we were watching the personalities that were flittering away the evening and flittering away every evening. It is not so bad once in awhile, but when it becomes a steady diet it becomes tragic.

And I was sitting with a scientfic friend of mine, a man who is an out-and-out atheist, who does not believe in God at all, and who has not missed a Sunday in this Church for two years. I will get him after a while. I have not yet. He is still here.

But our particular sport, our indoor recreation when we are together is talking religion upon a philosophical and scientific basis.

I was with this man, and I saw there little girls, all painted and powdered, that if a man should happen to kiss them would be in danger of lead poisoning or dying of the painter's colic! There they were, and the white anemic look of their faces and the trembling of their hands, and the excitement and falsity and superficiality of it all; some of them rotting out their lungs with cigarettes,—to me there is nothing as tragic as seeing a woman, particularly a potential mother, pulling down into her lungs that creosote which has a tendency—I am eliminating all moral questions. I am not a fanatic, as many of you know. I am only rational. But to see the sensitive organism of a woman, which is more sensitive, her whole body in every particular than man, weakening that body so when the responsibility of birth comes she will be handicapped and possibly cost her her life by not being in

a position of physical strength, not knowing more about health which she can have by living in the out-of-door, walking, proper diet, get her body in shape to meet the emergencies of life, instead of pampering them so that we are a lot of physical weaklings, breaking down at forty when we ought to be doing our best work at fifty, and we ought to be at our climax at sixty-five. Yet we are wasting our lives!

I looked at this group of girls, and I looked at the young men too; round shouldered, long black streaks under their eyes; all white and anemic. Not one looked as though he could lift a two by four two feet off the ground! Wouldn't know how to turn around a team of horses in a plow field. Education is being sadly neglected. But I looked at them too, and I worried. And I turned to my scientific friend, who is here this morning, and I said to him: "My friend, what about the youngsters? What about the future?" And my friend merely shook his head and simply made this statement: "The future of your country, America, does not depend upon more universities, more churches, more colleges; the future of your country does not depend upon more laws. You have too many laws now. The future of your country depends upon a revival of the old-fashioned sense of fatherhood and motherhood, and what we owe to those who are yet unborn. That is what your country depends upon."

And I think he is right. I think he is right.

Abraham Lincoln's mother was an unusual woman. She went to school in Virginia, and she had as good schooling as the schools of Virginia had to offer at the time she married Thomas Lincoln. Thomas Lincoln was poor, but when you think about the poverty of Lincoln please don't think of it like you think of poverty in the slums of the city today. Lincoln was poor, but, Oh, how rich poverty is in the out-of-doors.

Lincoln's first home in Indiana only had three sides and they built it out in the forest, but everything in it and everything that touched the life of Abraham Lincoln was clean. They did not have a lot of money in the sense that you—not I—have money. They did not have a lot of money in that sense at all. They had poverty, but, thank God, it was clean poverty. They knew nothing of poverty such as you and I know it today. If Abraham Lincon's father in that winter home down in Indiana had had five thousand dollars they would not have known what to do with it. They would have buried it under a tree and left it there. Money there was of no significance. But he had the richness of the poverty of the out-of-doors, the swaying and sighing of the pines was his grand opera. And judging by this winter's opera I think it compares most favorably!

The starlight, and in the moonlight learning the habits of the animals of the forest. Poor? Abraham Lincoln was not poor. Lincoln was only poor in the things men call Money. But Lincoln was rich in the background of his life, in the things that matter most.

Abraham Lincoln came from Kentucky into Indiana at a time when orthodoxy, which was the most vicious it has ever been in America, except probably the last few years; but orthodoxy at the time was the most vicious manifestation of a pagan theory of religion the world has ever seen, and they fought amongst themselves. The Presbyterians and the Methodists, there they were, both thinking that each of them were right. Abraham Lincoln was brought up in the atmosphere of a religious controversy, and it weakened Lincoln's respect for theology. Abraham Lincoln maintained that throughout his life, for he had no theology. He absolutely never joined any church in this United States. He never was baptized. He refused to have anything whatsoever to do with the dogmas of religion. Abraham Lincoln was not interested in the creeds of churches. Abraham

Lincoln attended the First Presbyterian Church, at Springfield all the time he lived there, and when he went to Washington he attended the New York Avenue Presbyterian Church all the time he was in Washington.

Abraham Lincoln had a deep consciousness of what constituted true religion.

Abraham Lincoln never joined a Church as a Church in his life, and refused to enter into the theological dogmas of his time.

Those years from seven to twenty-one were spent down there in Indiana, and when he was nine years old,—just before his ninth year, that mother Nancy Hanks was taken away from him; that mother that had gone down to the waters of death that from under her heart she might give to the world Abraham Lincoln. It was in the winter. There were no services at her grave. And that boy when he was nine years of age rode down into Kentucky and asked a Baptist minister to come up from Kentucky to say a few words at the grave of his mother when springtime came, and when springtime came a little group gathered at the grave of Nancy Hanks, and this boy of nine years of age kneeled and sobbed at the grave of his mother and felt the urge and surge of the life of that mother running through his veins and arteries.

He was not religious in the sense that we sometimes think of religion. And if you mean by being a Christian accepting the dogmas of theology then Abraham Lincoln was not a Christian, but if you mean by being a Christian having a sense of that which is right and whose cardinal philosophy was that right makes might, then I say unto you that Abraham Lincoln was the greatest Christian since Christ and the greatest religious force that America has ever produced.

Abraham Lincoln's religion was the religion of service, the religion of love, the religion of dependence on God, the religion of eternal right. And that is the only program for a man. Abraham Lincoln's religion was that he could not compromise. Lincoln never compromised in all his life.

That sense of humor of his, which was so beautiful and so attractive was a part of his religion. I read only this week when I was trying to get into the atmosphere of this service, the story of Lincoln and Cartwright when they were running for Congress. The Reverend Peter Cartwright was a pioneer woodsman preacher. It would be interesting to read some of the Reverend Cartwright's sermons. The Reverend Peter Cartwright was a preacher and a great man, and he thought he could beat Lincoln for Congress, because they accused Lincoln of being an atheist, and to be accused of being an atheist at that time was equivalent of being accused of being a modernist today. About the same thing. They expected to see horns and a forked tail.

Well, Abraham Lincoln went into one of the Reverend Peter Cartwright's services. Peter Cartwright would conduct revival meetings every winter. He was conducting a revival meeting and Abraham Lincoln strolled in and sat down back by the door of the little church. The preacher was up there preaching away. Harder than I preach probably! He was preaching away there, and he always closed his sermon by asking those in the audience: "Who wants to go to heaven, please stand up?"

I always thought that the most foolish question that any man could ask anybody else, for I never knew any one in his right mind that did not want to go to heaven. Of course, we all want to go to heaven. There is no particular attraction about any other place, except the company. Henry Ward Beecher used to say that heaven was all right for climate, but to give him hell for company.

I expect to hear from that too!

Well, Peter Cartwright was preaching away this sermon, and Lincoln sat back there, and when he was through said "Now, everybody that wants to go to heaven, please stand up, anywhere in the

house." Well, they waited a minute. And Mr. Lincoln never moved. So Peter Cartwright says, "Mr. Lincoln, what about you? Where are you going?" And Lincoln unwound those long legs of his and began to unfold himself, and he stood up and said, "Brother Cartwright, I am going to Congress."

The best part of it is that that is exactly where he did go.

But there is a side to this religion of Lincoln that is always beautiful to me, because Lincoln did depend on a power outside of himself.

My friends, we all have to. There is a power outside of ourselves, and that power is God, and we have to depend on God, or there would be some places in our lives that we could not get through.

When Lincoln stood on the back end of the train in Springfield, on his way to Washington, and his friends had come to say Good-Bye, —and he never was to go back except as a corpse,—almost the last word Lincoln said to that group was "My friends, pray for me."

A parson went to see Mr. Lincoln once during an important session in Congress, and the parson saw there was business, so he turned to walk away, and as he went Mr. Lincoln called to him and said "Doctor, you know, we are at a crisis, and the one thing we need now is not to know whether God is on our side or not, but we must know that we are on God's side. And I want you to pray for us now." And it is told authentically that Abraham Lincoln kneeled on his knees praying.

So, you can't say Abraham Lincoln was not a religious man; there is no possible way you can call him an atheist; there is no way you can call him an agnostic; you cannot call him a churchmember, but you can call him preeminently a sovereign in his religion.

If we had more religionists who had the sort of religion Abraham Lincoln had, we would have less fighting amongst the churches today, and more good would be done in this America of ours.

Why, his wife, Mary Todd Lincoln, was at one time asked what was Mr. Lincoln's religion, and do you know what Mary Todd replied? She said "Mr. Lincoln's religion was kind of like poetry." And that is all she could say.

I wish they could say that about mine. I wish they could say it about yours. That our religion was a kind of poetry. A kind of poetry! And what does that mean?

It means rhythm, and not chaos; it means beauty, and not ugliness; it means love, and not hate; it means friends, and not enemies; it means that right is might.

And I read when I grow tired and think about the cruelties of human nature and greedy competition that letter Abraham Lincoln wrote to the mother of those five Bixby boys. I stand once more with Lincoln when he took Tad—How he loved Tad! And when the clouds were thickest and the nights in Washington were the darkest and longest, Abraham took that little lad, and hand in hand they would sit at the White House window. Tad's arms around his father's neck, holding hands. Lincoln and Tad looking at the moonlight, making a poem of Washington's monument in silhouette against the sky; and I can see him take the hand of that lad and stroll down to the banks of the Potomac River; I can see him on his knees with the tears making hot places down his cheeks reading comfort from some of those great inspiring passages from the word of God.

Lincoln! Religion! Why, bless your hearts, my friends, Abraham Lincoln was not anything else. His religion was in his politics; His religion was in his home. He did not have a religion that dressed up in nice clothes and went to church on a Sunday and smiled and smirked over everybody, and then lived hypocritically all the rest of the week!

Lincoln's religion was not like that. No. Abraham Lincoln's

religion was twenty-four hours a day, seven days in the week, and four weeks in the month and twelve months in the year. That religion was "I am determined to know nothing amongst men except that which is right."

God bless the memory of Abraham Lincoln. God bless this Peoples Church for honoring him today. God inspire us to the Lincoln type of religion.

We don't care about isms or creeds, water or blood, but we do care about helping human hearts and binding up human sorrows.

The sweetest story I know of Lincoln I will now close with. The sweetest story of all. I read it again and again, and I want you to see Lincoln as I have tried to bring him to you today, not as the mystical character of the past, but I want you to see the man that was tremendously in earnest, saving the Union and freeing the slaves, whose sentences are today being posted throughout Russia, whose philosophy of democracy is now being given to the world, for throughout Russia today you will find these two sentences: "No man is good enough to govern another man, without that man's consent. Abraham Lincoln." And the other sentence: "That people is the best governed that are least governed. Abraham Lincoln."

Beside him kings, dukes and earls; beside him millionaires, steel and oil magnates; beside him they all sink into the dust, for Abraham Lincoln is tall enough to break through where the stars are, and his hands and arms are long enough to reach around the world.

Such is Abraham Lincoln.

Richmond has fallen. The war will soon be over. Abraham Lincoln has gone to Richmond. Colonel Pickett lived in Richmond, and Colonel Pickett and Abraham Lincoln were very dear friends before the war. So after the fall of Richmond when Lincoln visited Richmond, coming out from his hotel he told his aid-de-camp "I want to visit George Pickett." They drove out to George Pickett's home—

Oh, Mrs. Greely, I would have loved to have seen Abraham Lincoln. Abraham Lincoln, with that hat and shawl. And this dear little woman, eighty-nine years old, in Illinois, said to me the other day "Doctor Bradley, Do you know Abraham Lincoln to the folks who knew him never thought of him as being homely." She said "I knew Abraham Lincoln as a little girl and I used to sit on his knee, and I have been kissed by Abraham Lincoln, and when I grew up and married we entertained him on the night of his nomination, and we who knew Lincoln thought he was very beautiful." That is a tribute.

I tell you that sort of religion will change a face like Andy Gump and make it beautiful.

That is religion!

"I think it very beautiful."

Well, Abraham Lincoln walked up to George Pickett's home. He rapped at the door, and a little woman with a black-eyed baby opened the door. That little baby's lips were velvet and its skin was pink and soft. Nothing in the world like a little baby.

She stood with this little baby, and Mr. Lincoln said, "Is General Pickett in?" She said, "No, he is not. He is not in Richmond. I don't know when he will be home." And Lincoln said "Is this Mrs. Pickett?" and she said "Yes." "Why," he said "don't you know me?" She said "No." "Why, he says, "I am Abraham Lincoln." With that he reached over and he picked up this little bundle of human possibilities and put his lips to those velvet baby lips and kissed it and gave it back, and tears started, and she said "What Abraham Lincoln, the president?" And Lincoln looked at her and said "You tell George Pickett when he comes home that that baby's kiss has washed and wiped away all bitterness between him and his friend. No, I am not Abraham Lincoln, President of the United States. I am just Abe Lincoln, George Pickett's friend.

"A TRIBUTE TO LINCOLN"

By Addison G. Proctor—Last Surviving Delegate to The Wigwam Convention That Nominated Lincoln to The Presidency. Mr. Proctor Died a Few Days After This Address. Stenographically Reported.

DR. BRADLEY:

When my friend Daniel Wentworth of the Kiwanis Club, who spoke to you sometime ago, heard that I was going to speak on "The Religion of Lincoln" he called me up and said "I have invited to hear your address a very dear friend of mine, a man who will be interested in what you have to say." When I heard who it was I immediately said that he is not just coming into the audience to hear the address, but I am going to have a chair for him and invite him to the platform. And I have done that this morning. We have with us on the platform by my side the only living surviving delegate to the National Convention that nominated Abraham Lincoln to the Presidency. He voted for Abraham Lincoln in that convention. He is now over eighty-four years of age. And I am going to ask him to speak to you, but before I introduce him, I am so happy to know that this morning we have with us as well Mrs. Council Greely, who is eighty-nine years of age, who knew Lincoln. She is sitting in the front row of the church this morning. She knew Lincoln; she attended his funeral, and just before coming to the platform this morning I met her baby-boy, as she calls him, who is only sixty-one, and who is here with her this morning from his home in Berkley, California.

And let me say, this is not the first time Mrs. Greely has been here. She comes every Sunday. But I mention this especially. Her son, this baby-boy of sixty-one from California, brought me some flowers that Mrs. Greely took from the casket of Lincoln at his funeral services in Springfield.

I wanted our young people to know this.

Now, I have asked Mr. Addison G. Proctor, the only surviving delegate to the National Convention that nominated Abraham Lincoln to the Presidency, to speak a few words to you this morning.

Mr. Proctor is eighty-four years of age. I am not going to ask him to speak at great length. I did want our radio-audience to hear his voice, those folks on the farms and the young folks that have been writing. I have the honor of presenting to you, Mr. Addison G. Proctor, of St. Joseph, Michigan.

MR. ADDISON G. PROCTOR:

As I sat here and listened to those inspired words of Dr. Bradley this thought comes to me:

One hundred years from now some future Dr. Bradley, yet unborn, is going to be telling this story of Lincoln to just such an assembly as this, of people yet unborn; and that great audience one hundred years from now is going to listen with the same interest that you have listened today, for the Lincoln qualities were the enduring qualities, and this nation, if it is going to continue a nation must foster and cherish those qualities to hold the place that it is holding today, as the greatest power for good in the world.

I knew Lincoln, and those of us who knew Lincoln realize, I think, in these later years more than ever before, how fortunate we were in that man at that time, fortunate in that clear vision that sought to see the end from the beginning; fortunate in that integrity of purpose, that moral courage, that rugged honesty of which he seemed the embodiment;

fortunate in that sublime confidence in the people, in their determination to uphold and defend this nation in the ideals of its founders.

And we were especially fortunate in that spirit of mutual confidence and co-operation between the President and the army all through these troubled four years, standing shoulder to shoulder in that big undertaking, saying practically to each other "You stand by us and we stand by you." And so they stood together to the end, to that victorious end.

And when that end came and our flag, this flag floated unchallenged over every foot of this national domain, without a star dimmed or one stripe obscured, assuring us an enduring Republic, without a slave in the land, then each realized that they had not been disappointed, each in the other.

I have listened to this talk of Lincoln's religion.

If moral courage is religion, then Lincoln was a religious man. Of all examples in our history I know of nothing that showed a higher quality of moral courage than Lincoln on the day of his inauguration. If you realize the conditions of this country at that time, you would agree with me. We were on the very brink of dissolution. The South was an army camp; the North was all divided, all in an anxious and disturbed state, and nobody seemed to realize what next.

Lincoln stood there on that platform in the presence of twenty thousand people, and he said this, —and we all looked to his words as the only hope for the country. He said: "I consider that if you follow the constitution and the laws this union is not broken. And I shall see to it that the constitution expressly enjoins upon me that the laws of this union are faithfully enforced in all the States. I trust this may not be considered as a menace, but as a declared purpose that this union will maintain and defend itself."

That was the greatest declara- the conditions under which it was made, it was the most important declaration since our Declaration of Independence. The one gave us a nation under Washington; the other saved us a nation under Lincoln.

I thank you.

DR. BRADLEY:

I cannot tell you how happy I am that Mr. Proctor could stand in my pulpit and say these words.

I made a mistake,—the second one I ever made. Mr. Proctor is eighty-six years old instead of eighty-four. Two more years.

And Mr. Proctor, I am very grateful for your coming this morning.

I hope when I am seventy-five, sixty, fifty, forty—that I can be as effective as you have been in your address today.

Marvelous! Marvelous presentation of Lincoln in a very short period of time.

BOOK CHATS

To the casual observer there seems to be an ever increasing number of books published every year. A stroll in a book shop apparently strengthens this conviction. Unless one has a definite book in mind confusion is added to bewilderment in a visit to the book mart. Browsing in the book shop is truly an art. Like every other art it is governed by definite laws. The loiterer among books is always to the manner born. Book sellers have told me again and again that they can easily tell who are in love with books and those who are not. Some unconsciously conceal the technique of book loving and the others very clearly evidence that they are treading unfamiliar paths. I frequently go to the book shops for the same reason that I go to the Art Institute — relaxation. When burdens seem unusually heavy and skies somewhat drab I

find refreshment in a book shop. What a joy loitering is when books are all about! An hour of loafing among books transforms one's outlook toward many a perplexing problem and gives many a complicated situation a different perspective. Book shops are more than merely places where books are sold.

Since beginning this chat with you this month the thought left my mind which I meant to bring and under the spell of the book shop itself I almost lost the idea I wanted to express concerning the number of books being printed. In 1823 there were 38 fewer books of fiction published than in 1890. In the year 1910 more books were printed in America than any other year. There were 13,470 books published in that year. In 1923 there were 8,863 books published. In the year 1890 one fourth of all the books published were fiction in character, while in the year 1923 the number of novels printed shrunk to only one eighth of the books published. The significance of these statistics seems to be that the publishers are printing fewer novels. They are becoming more discriminate in the quality of their fiction offerings. Like play producers the book publishers always keep their ears to the ground and the condition reflects a more discerning public.

I am going to mention only one book this month. The interest which was aroused, and is being sustained, by my sermon on prayer is very inspiring and indicative. I have received myriads of letters concerning the subject of prayer. To those who are interested in this all important matter I can suggest no finer book for your consideration than Marshall Dawson's book on "The Technique of Prayer" published by the Macmillan Company, New York. The author's own words are sufficient to introduce you to the volume. Mr. Dawson says, "The time has come for certain elementary instruction in the technique of the science and art of relating man's unified nature to the vast "Uncharted Area" in the midst of which we move and live and have our being."

I am sure that those who are interested and concerned with the problem of prayer will find this book an inexhaustible resource of help, suggestion, guidance, inspiration and joy.

A FEBRUARY DAY

This morning I was awakened by birds singing—was it a bird song or rather more of a bird call? I thought it was a robin, and from deep slumber I jumped into wide awake consciousness, wondering if I had been dreaming or had really been awakened to the call of a robin? A robin? Could it be this February day? Then again it came as I listened wondering, soft, musical little bird notes—not a robin at all—it was because I was asleep that I had been deceived! but fluffy little sparrows were singing their first song of approaching Spring! Wholly unlike their usual chatter these little vagrants were actually singing in sweet harmonious tones.

Ah, how eagerly we listen for the first, even the faintest first note of Spring. Sometimes it comes in the soughing of the wind, in the melodious roll of thunder in an early spring storm, or the tuneful light patter of rain on the window pane.

It was not the kind of a day I would expect to hear a note of Spring—there is a sharp chill in the February air and the clouds are leaden; occasionally the grey veil parts like a curtain lifted on a beautiful scene; a bit of blue sky is revealed and golden sunlight shines foth causing the grim tree trunks and their bare twisted branches to cast lace-like patterns across the sodden lawns and sidewalks; something has happened too to these very shadows—only a few days ago they were cold grey—almost black—but see—now the sudden flash of sunlight—the tree pattern formed—and there is a shade of purple and rose in it, warm shadows full of color! The cloud curtain closes and again the

day is dark and a raw wind brings a light snow flurry.

The snow and ice and heavy grey clouds will pass in their turn with the changing season, as did the flowers and leaves of last September.

Across the ice-bound months comes a memory of June twilights on an Island, of young leaves rustling melodiously in the soft breeze, and the exquisite thrill of the evensong of the thrush! There is a little garden of memory in my heart where the flowers that bloomed a few months since still hold their color and fragrance. That little garden, my dainty little rose bush, (queen of the garden), the lilac bushes, the vines climbing the brick chimney, and the trees, as well as the vines covering my neighbors' home here in the city and the tall trees lining the city streets, trying to draw sustenance from curbstones, all are dreaming under the blanket of ice and snow, but even now the little buds are forming that will scent the air with June roses, that will clothe the bare branches with welcome foliage for summer days, and that will cover the creeping vines with over-lapping leaves where birds will cradle their nestlings safe from harm.

The Winter has still another duty to perform before taking leave of us. One morning we will look out of the window and we will have entered Fairy Land, the North King has cast his fairy spell; every tree trunk, every branch and tinniest twig—every vine and bush and blade of grass will be covered with crystal—sparkling like diamonds in the sun's warm rays, while you watch fascinated by the scene, it will vanish before your eyes; the Miracle has been performed — Mother Nature's heart is beating more rapidly, the sap has started creeping up into the veins of all growing things. One morning we will look out the window, rubbing our eyes for lack of faith in what they see—pure lapis lazuli in the sky, a halo of tender green over trees and bushes — tiny buds bursting—a robin calling to his mate—and the music of Spring will be in the air!

Grace T. Bradley.

THE PEOPLES CHURCH CHORUS CHOIR

The Chorus Choir is already at work upon the Easter music. They are planning for the finest musical offering ever presented in the Church. Mr. Dewitt Durgin Lash, the director, is organizing a Junior Choir, which already has thirty-five members. He plans to have the two choirs render the Easter music. Mr. Lash is always desirous of trying voices for both choirs. It is quite necessary to enroll now for the Easter appearance. The rehearsals are held Friday evenings at 8 o'clock in Channing Hall. Application for membership may be made at the rehearsal or by getting in touch with Mr. Lash at his studio in the Fine Arts Building, phone Wabash 8662.

The Choir accompanied Dr. Bradley to the Avondale M. E. Church Sunday evening, February 15th, and gave two very beautiful anthems.

Mr. Clarence Eddy, our unexcelled organist has been absent from the organ for two Sundays during the month. Mr. Eddy has been playing a series of recitals. The radio friends who write in to the Church office concerning the services are always enthusiastic about our music. Like the choir, Mr. Eddy is planning a musical program for Easter, which will be worth any effort to hear. Mr. Eddy begins his organ recital promptly at 10:30 every Sunday morning.

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REGULAR EVENTS

School of Religious Education — Sundays, 9:30 a. m., Channing Hall.
Woman's Club — Every Monday. Program, Edgewater Beach Hotel. Departmental Meetings, Channing Hall.
Men's Forum — Second Monday evenings, Channing Hall.
The Temple Club — Second and fourth Tuesday evenings in Channing Hall.
Church Trustees Meeting — Second Monday evenings.

THE WOMAN'S CLUB

The Woman's Club has had a very busy and successful month. Each event which has been given has had a splendid response from the members and friends. Two meetings were held at the Edgewater Beach Hotel and two in Channing Hall. The afternoon of February 9th the women held a very successful Card Party at the Edgewater Beach. The morning of February 2nd a very interesting debate was held under the auspices of the Educational Department in Channing Hall. Mrs. Edouard Hesselberg was the Chairman. The subject debated was Resolved, that the Russian Immigrants are a Benefit to the United States." A decision was rendered in favor of the affirmative. On the morning of February 16th the Educational Department spent the morning discussing the new Czecho-Slovakian Republic. Mrs Pellage, Chairman. February 23rd the club gave a luncheon at the Edgewater Hotel followed by a piano recital of Russian music by Dr. Edouard Hesselberg. The recital was largely attended. Dr. Hesselberg is an artist of national reputation and being a Russian by birth gives an interpretation of Russian music which is unsurpassed. The recital was most enthusiastically received. An invitation is extended to all of the women interested in the church to become members of the Woman's Club.

THE MEN'S FORUM

Rarely is an address given by a speaker which does not suggest in the minds of the listeners some question or idea that they would like discussed somewhat more in detail. Most auditors covet the opportunity of asking a speaker some questions concerning the address. In most public assemblies this is impossible. No matter how exhaustively a speaker may have treated his subject matter there is always someone in every audience that has a question bearing upon the subject which was not satisfactorily answered by the speaker. To meet these conditions the forum plan was brought into practice.

The men's Forum of this church was organized for the purpose of hearing the very best men and women in their particular lines of work and thought. Speakers who are authorities and specialists in all sorts of endeavors and philosophies are invited to address the Forum. The Forum is a free and independent institution determined to hear all sides of every question. Its members realize that by this method alone are facts determined. The Forum has no prejudices, no propaganda, no politics, no traditions, and no theories to advance. It is open, free and untrammelled by limitations of any kind. It has invited to address it people who advocate all sorts of viewpoints and who offer a various assortment of remedies for our social, political, educational, economic and religious conditions. If you are so intolerant of opinions and ideas which do not harmonize with your own viewpoint that you refuse audience to those who disagree with you then you will find yourself out of sympathy with the Men's Forum. But if you are interested in life and its problems and are anxious to emancipate your mind of prejudice and intolerance you will delight in the splendid programs being offered by the Men's Forum.

The Forum wishes it to be definitely understood that both the forum and the church do not endorse nor are they responsible for any utterance from the Forum platform. We hear those who are invited to speak and reserve the right of judgment and the freedom of opinion for all. At the conclusion of each address questions and discussion are permitted from the floor. Each speaker accepts the invitation with that understanding. The meetings are held in Channing Hall, 4701 Sheridan Road, usually on the second Monday evening in the month. Occasionally the date is changed to suit the convenience of the speaker. All men interested in the

church are most cordially invited to become members. The membership fee is only one dollar a year. This admits without charge to all meetings and is used as postage money in mailing announcements. Membership in the church is not required for membership in the Forum.

On the evening of March 11th Prof. Scott Nearing of the Rand School of Social Science, New York City, will be the speaker. His subject will be "the Reconstruction of Russia."

If you are interested in this important educational work kindly send your name to Mr. H. R. Dalyrmple, 5952 Lakewood Ave., phone Edgewater 4484 who is the President. Mr. Neuman Dumont, 4616 N. Central Park Avenue is Secretary.

THE BUSINESS WOMAN'S AUXILIARY.

The Business Woman's Auxiliary has held some splendid meetings during the month. This department was organized at the request of the women in the congregation who are unable to attend the Woman's Club during the day. The programs given by the Woman's Club are repeated in the evening for the Auxiliary. All women in the church who find it impossible or inconvenient to attend the Woman's Club are invited to become members of the Auxiliary. The meetings are held Monday evenings in Channing Hall.

THE SCHOOL OF RELIGIOUS EDUCATION

In many respects this is the most important branch of our activities in the Church. Everything is being done to make the Church School of sufficient merit that every member and friend of the Church with children will send them to its sessions. It is inconsistent for parents to be interested in a liberal interpretation of religion and send their children to conservative, orthodox and reactionary Sunday Schools. A high spiritual atmosphere prevails in our school and the lessons are of inestimable value to the young. The teachers have been carefully selected and particularly qualified for the various groups that they are teaching. The Kindergarten is in charge of trained and skilled workers. A class of girls of High School age is in charge of Mrs. Lee Trotter, who is developing an unusual group. The Superintendent, Mr. A. W. Fuchs is very desirous that parents familiarize themselves with the opportunities which the school affords. The great influences for character determination are carefully preserved while the fundamental truths of religion and spiritual excellency are taught.

The main sessions are held every Sunday morning at 9:45 in Channing Hall 4701 Sheridan Road. The teacher's and Adult's Class in Comparative Religions meets at 6:30 Monday evenings in Channing Hall. Prof. Hall, a fellow in the Divinity School of the University of Chicago is the teacher of this class. There are classes for all ages and all are welcome.

THE TEMPLE CLUB

The club during February devoted their educational and social programs to the patriotic spirit of the month suggested by the birthdays of Washington and Lincoln. On the evening of February 9th Mr. James Edgar Brown LL. B., Chancellor general of the Sons of the American Revolution gave a most interesting and instructive address on "Lincoln". Mr. Brown is an historian of note and authoritatively handled his subject.

On the evening of February 27th the Club held a Washington Party in Channing Hall. The young people of the church attended in fine numbers and a most enjoyable evening was spent.

The Temple Club aims to bring about a spirit of fellowship with the young people of the church. They attempt by a well balanced

program to interest the younger group of the church in various cultural and social affairs. The officers and members urge the young people who attend the church services and are interested in the work of the church to identify themselves with the Temple Club.

The Club is now at work rehearsing the play, "The Charm School" which will soon be presented under their auspices. The cast of players and the date of the performances will be published next month. The club has some very exceptional dramatic and musical talent and will welcome others who are interested in this branch of the work.

The meetings and events are held the second and fourth Tuesday evenings in the month. The affairs are all given in Channing Hall. The program for the remainder of the club year is as follows:

March 10

Address, Mr. Dan B. Starkey, Editor, "Outer's Recreation." Subject to be announced. Vocal selections. Piano selections, Miss Romola Remus.

March 24

Business meeting, 8:00 p. m. The Temple Club will be hosts to the members of The Woman's Club and their escorts and the Board of Trustees, 9 p. m. Card Party, refreshments.

April 14

Address, "The Best Book I have Read this Year." Dr. Preston Bradley, 8:30 p. m. Musical Prelude. Readings, Miss Beatrice Jordan.

April 28

Temple Club Spring Informal, Edgewater Beach Hotel.

May 12

Address, "The Romance of Business," Mr. W. M. Stickney, Vice President, Stanton Hoit and Co. Entertainment by Club talent.

May 23

Annual meeting, 8:00 p. m. Election of Officers, Committee Reports. Discussion of plans for next season. Dancing and refreshments.

—ROBERT BAKER,

CHURCH NEWS

The outstanding event of the church year is always our Annual Banquet. This year our Thirteenth annual Banquet will be held at the Edgewater Beach Hotel Friday evening March 6th at 6:30. Plans are being made for a thousand people. A most interesting and attractive evening is being arranged by the Chairman of the Banquet Committee, Mr. George U. Gairing. The main address of the evening will be delivered by Dean Shailer Matthews of the University of Chicago. The banquet program will be broadcast by the Edgewater Beach Station WEBH. A fine musical program is being arranged. After the banquet the evening will be spent in dancing. The tickets are $2.50 per person and reservations must be made at once. Mrs. Thos. Harrison, phones Sunnyside 5412 and Edgewater 0472 has charge of the ticket sale. Kindly communicate with her at your earliest convenience. Friends of the church are invited to this event as well as members. Let us all cooperate in making this the finest and biggest event the church has ever held.

Our records which are carefully kept by the church secretary and the church treasurer show that during the month we have had the largest audiences and the best offerings in the history of the church. The spirit and interest of the people is being maintained most splendidly. The Peoples Church has a distinct mission in the city and is faithfully trying to meet its responsibility. People everywhere are interested in the liberal attitude of mind associated with a spiritual and ethical consciousness. A unity of purpose and loyalty permeate every department of the church. Every phase of church activity is represented, philanthropic, social, educational and spiritual departments are all functioning. The church has become a source of inspiration and encouragement to hundreds of people. Let us all dedi-

cate and consecrate our energies to this wonderful work. Let us humbly walk and spare no effort—to increase our effectiveness as the years come on.

Every month our radio audience is increasing. The pastor not only hears again and again from old radio friends but every week new friends write and tell him what the service means to them. Every letter written is answered and filed away that they may never be lost. The letters represent a cross section of life. Lumbermen, miners, farmers, laborers, ministers, clerks, and men and women in all departments of life have written,

In one mail the Mayor of Chicago, a Methodist minister, a member of the House of David, a resident of Zion, a member of the U. S. Marines, a coal miner, a tubercular patient, and a blind man for thirty-four years all wrote to Dr. Bradley. Letters from the shut-ins, sick, blind and suffering deluge the church mail. The radio is a great opportunity and likewise a great responsibility. The entire service is broadcast every Sunday by Station WQJ.

The pastor has had a busy and delightful month. Monday, February 2nd afternoon he addressed the Washington Park Woman's Club at the Pershing Hotel. Tuesday evening, February 10th, he lectured under the auspices of the University Extension Department of the University of Minnesota at Crookston, Minnesota. Thursday, evening February 12th he addressed the North Shore Woman's Club at their Lincoln celebration in the Edgewater Beach Hotel. It was gentlemen's night for the club. Sunday evening February 15th he preached for Rev. Griffith in the Avondale M. E. Church on "Reality in Religion." Tuesday evening February 17th he addressed the first annual Banquet of the Isaac Walton League in Anderson Indiana. Thursday evening, February 19th four hundred people paid one dollar each to hear Dr. Bradley, at Savannah, Illinois, speak under the auspices of the Boy Scouts of that city. The proceeds went to the Scouts of Savannah. Friday February 21st he gave an address at the Washington Luncheon given by the Chicago Woman's Club in the Club Room in the Fine Arts Building. Tuesday evening February 24th he lectured on the City Course in Marion, Iowa. Thursday 26th he spoke at Chicago Kiwanis Club on "The World in the Making." Friday noon February 27th he spoke at the Friday Forum in the Central Y. M. C. A. on "The Window of the World." That same evening he addressed the Men's Club of the Rogers Park Congregational Church on "The Religion of a Modern Man." These together with the church affairs, weddings, funerals and the Sunday services gave him a rather active month.

The next reception of New Members to the church will be held Easter Sunday. One hundred new members Easter morning is the goal. Fifty six have already decided to become members. Kindly get your names to the church secretary Mrs. P. E. Goold, 919 Sheridan Road or to the minister as soon as possible.

Dr. Bradley began March 1st a series of Sunday sermons on the general subject "Jesus and the Problems of Today." He began the series with "The Heresy of Jesus." The closing sermons of the group will be delivered Easter Sunday morning April 12th.

ANNUAL BAZAAR

The Annual Bazaar will be held April 2nd and 3rd under the auspices of the Woman's Club. What will you do to make it a success? Practical and fancy articles of all kinds will be acceptable. Kindly send your donations to The Peoples Church Office, 4701 Sheridan Road, Room 1. The women are working hard to make this the most successful bazaar ever held. Let us all co-operate with them.

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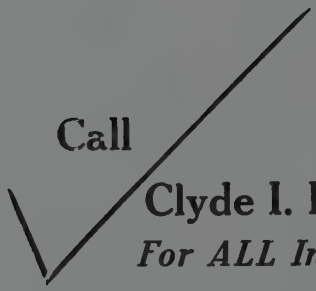

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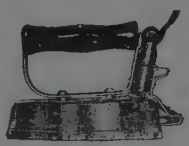

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Rupert F. Fry, President.

STEADY PROGRESS

Life Insurance in force -	*$58,587,250.00*
Assets - -	*7,169,582.71*
Life Insurance Paid for in 1924 - -	*12,082,333.00*
Gross Income, 1924 - -	*2,307,248.35*

Gains over 1923:

Insurance in force -	*$6,762,027.00*
Assets - -	*1,287,707.08*
Income - -	*237,931.31*

The Accident and Health Department did its usual satisfactory business.

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Insurance Company of America

Milwaukee, Wis.